

# The SWORD of the LORD

Edited by JOHN R. RICE.

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## Controversy, Compromise Or Consent - Which?

By JAMES M. GRAY, D.D.

Late President Moody Bible Institute, Chicago, Illinois

A friend in Nebraska writes us a complimentary letter, but adds:

"I would like to see one element of your work changed. I would that the controversy about Fundamentalism and Modernism be abolished. I am for the old-time religion and the new religion, too. I feel that they do not differ materially. Moreover, destructive criticism is not good; constructive suggestions are needed instead."

The writer then instances a "fine young minister from the Moody Institute" who was in her town for two years, "who was often quoting articles and making statements against the modernists. Doubtless most of his people didn't know the difference, and if they did, their daily life work was not concerned in the matter."

### What the Commencement Speaker Said

The writer continues:

"Who are we common people to dare to go against the wisdom of the world as found in our centers of research and learning? Our commencement speaker this year voiced the supreme religious problem of today. He said we need people who effect a compromise between the fundamentalists and the modernists. Let the spirit of love and tolerance rule. It is only the human mind that desires to create controversies. Let each figure out his ideas of the past as best we can from his own

study. We can agree on essentials which are plain enough for the wayfarer to see and grasp."

The lady concludes her letter by saying it was written "in love and wonder," and that she would be glad to see it and our answer in print, if we thought best.

We do think best.

It took us some time to reach the decision, but we finally concluded that the correspondent's ideas were typical, and that in trying to help her we might be helping some other people who feel as she does.

We begin at the point where she says: "I am for the old-time religion and the new religion, too. I feel that they do not differ materially."

By the old-time religion we presume she means Fundamentalism and by the new religion, Modernism.

She thinks they do not differ materially. Therefore, we will let her see what Modernism really is according to its leading exponent. She then may be better able to determine whether her judgment is correct, whether it is really true that Modernism does not differ from Fundamentalism.

### Modernism Speaks for Itself

The exponent we speak of is the Christian Century, published in Chicago. In an editorial of January 3, 1924, it says:

"Christianity according to Fundamentalism is one religion. Christianity according to Modernism is another religion. Which is the

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## CHRIST LIVES!

By LOUIS T. TALBOTT, D.D.

Pastor, Church of the Open Door, Los Angeles; President Bible Institute of Los Angeles

"Because I live, ye shall live also," John 14:19.

The greatest single event in human history, displaying at once the most tremendous force and exerting the most powerful influence upon the entire world, was not a mighty military victory. It was not an amazing achievement of the arts. It was not an ingenious invention of man. It was not a stupendous scientific discovery—not even the development of the atom bomb of our day. Honest research into history results in but one conclusion: the world-shaking and world-shaping occurrence of all time was the resurrection from the dead of our Lord Jesus Christ in the land of Palestine, nearly two thousand years ago.

Since that time, no phase of life upon the earth in any age has been unaffected by the fact that Christ rose again. Wherever the tidings of this event have reached, they have altered the living and thinking of "nations, and kindreds, and peoples, and tongues." Every "good and perfect gift" of civilization is but a by-product of the Gospel of a living Lord. Emancipation from every form of tyranny, the "four freedoms" and all freedoms, had their origin in the death and resurrection of Jesus Christ. The world may little note, nor long remember, what He did when He offered up His life a ransom for sinners at the "place of a skull," and when on that first Easter morn, He shook off the shackles of death in His borrowed tomb but it will to the time of the end feel the effects of what He accomplished. Whether or not one believes in its reality, the resurrection of Christ is of vital consequence to every person on earth. It is the "touchstone of destiny" for all mankind.

But while it is of interest to consider the meaning of the resurrection to the world at large, those of us who believe are more concerned about what the fact that Christ lives signifies to

### The Church

The true church, the "called out ones," compose the body, the bride, the beloved of the Lord Jesus Christ. She is His chief heart interest, not only because, at the fearful price of His own poured-out blood and broken body, He purchased her salvation, but because she is the sole repository and dispenser of His Gospel in this world. Upon her, filled with the Holy Spirit, rests the hope of reaching sinners with the

message that by His death and resurrection the Father has been reconciled to them. The church all men most miserable."

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## Preparing for Union Revivals

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had church connections and who had a church preference after they were saved, though they themselves did not attend any soul-winning church and would not have been won in a one-church revival in a church building. But over 300 of these converts had absolutely no church preference! Many of them had never attended a single Protestant church service! They did not know a single church of the hundreds in Buffalo which they preferred above another. That shows clearly that union revival campaigns, in large neutral auditoriums, can reach the general public in a way that no one-church campaign can do.

In our blessed revival campaign in the Chicago Arena last year, where Dr. Bob Jones, Dr. Paul Rood and I preached, I am told there were 2,800 public professions of faith in Christ and that over 900 of these new converts had no church preference. At the very least we can be practically sure that these 900 souls would never have been saved except in a large union campaign in a neutral auditorium, in a city-wide effort. Scores of them were Catholics who certainly would not have attended a Protestant church. Some fifteen Catholics were saved one night.

In the recent union revival campaign in San Pedro, California four Catholic women claimed Christ in one day-time service. At Good Friday noon a Catholic woman past sixty, and her husband past sixty, not a Catholic, were saved. Many drunkards were saved in this San Pedro campaign and many Catholic people who ordinarily would not attend revival services came freely to the big tent where everybody was welcome.

We cannot do the job the Lord Jesus has given us to do in taking the gospel to every creature without mass evangelism, large scale evangelism.

### I. Revival Campaigns Take Preparation

Revivals come from God. A real heart-refreshing, church-building, sin-convicting, home-righting, city-shaking, soul-saving, God-honoring revival is a miracle of God's grace and we cannot have it unless God gives it. But that is no reason why we should not do human preparation for revivals. I do not believe that God ever gives revivals except as men and women do their human part in getting ready for the blessing God is so anxious to give. We need never doubt that we can have a revival when we meet God's requirements, so we ought to prepare for and organize for a revival, if we want one.

More evangelistic campaigns, more revival efforts fail for lack of preparation, promotion, and organization than fail for lack of preaching. One of the most heart-breaking things that even happened to any preacher is to come prepared to preach, with his soul on fire, and preach with passion and tears a sermon addressed to the unsaved, and then

to find that there are no unsaved people present to hear his message! The best preacher in the world cannot get anybody saved if no unsaved people hear him preach. On the contrary preachers of very ordinary ability, little training, and few gifts often conduct revival campaigns and have great numbers saved when crowds of lost people can be gotten under the sound of the gospel.

Paul the apostle, himself, would have gotten very few people saved if he had not gone, with infinite labor, persistence, and boldness and sought out the crowds and taken the message to the people.

There is an old saying, "Revivals are not worked up; they are prayed down." That statement is half true and half false. Revivals are both worked up and prayed down. God's power for revival and for soul winning is prayed down, but the organization, the cooperation, the attendance are worked up in any blessed and successful revival. One had as well say that a preacher need no human preparation for preaching except prayer, or that a missionary can win heathen people in China without crossing the sea, as to say that God will give great revivals for people who do nothing to bring about great revivals.

Preaching is of tremendous importance in revivals the saints and in convicting and saving sinners, according to the plan of the New Testament and the experience of the ages. And most of us would rather preach in public and receive the applause and congratulations of men than to trudge from house to house inviting people to the meetings, or to give out handbills or cards on the street or to sit by the hour calling people on the telephone urging them to come to the services. It is easier to get somebody to make a speech in public than it is to get somebody to paint a sign, or to carry a sandwich board announcing the services, or to build platforms, put up tents, or carry chairs. All of us like to hear people say, "What a thrilling message!" or "Your wonderful sermon blessed me!" But on the other hand, not many people are willing to do the drudgery, the enormous labor that is absolutely necessary in preparation for and the carrying on of a great revival or evangelistic campaign.

But the Bible plan is "Go preach." There is very little use of preaching unless you do the going. Getting the people and the preacher together comes before preaching the sermon. It is the disgrace of Christianity that churches and preachers are not willing to do as much work and spend as much money to get sinners within the sound of the gospel as race tracks are to get spectators and betters, as movie theatres are to get multitudes to see their low pictures, or as department stores are to get customers! Those guilty of the laziness, carelessness, incompetence, indifference that fails to prepare for a revival will usually find that God does not give the blessings He desires to give. It takes work to have a great revival; tremendous work. And that work ought to be carefully planned with vision, carried out with holy zeal and abandon and labor, and then the work ought to be watered with our tears, and spurred and prospered by our believing prayers. God is ready to give revival when His people meet His requirements and get ready.

### II. Get as Many People United in the Revival Effort as Possible

When D. L. Moody was invited to a town he would send word, "Get the preachers together and I'll come." He knew that if the preachers in a city were united in a desire for a revival and agreed upon the preacher and the methods and the time, the Christian people of the city would, in the main, be led to cooperate earnestly in the revival effort and that itself did much to guarantee a great revival. The tremendous results in many of the Billy Sunday campaigns were largely to be attributed to the fact that pastors,

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## Controversy, Compromise

### Or Consent -- Which

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true religion is the question that is to be settled in all probability by our generation for further generations.

"There is a clash here as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. 'Blest be the tie' may be sung till doomsday but it cannot bind these worlds together.

"The God of the fundamentalist is one God; the God of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of Modernism is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to fundamentalists and another thing to modernists.

"Which God is the Christian God which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell."

In the light of the foregoing does our correspondent still think that Modernism does not differ materially from Fundamentalism?

Is she still "for the old religion and the new religion too"?

Is she trying to serve truth and error at the same time?

Which is her God, her Christ, her Bible, her church?

Is it the God, the Christ, the Bible, the church of Fundamentalism or Modernism?

Must she not choose between them?

Which shall it be?

And how about that young minister in her town who was making statements against the modernists?

Ought he not to have been making those statements?

Was he not there for the defense of the gospel and is not Modernism a revolt against the gospel?

He may have been over-zealous sometimes, and not as judicious as an older man would be. But it looks as though he were a valiant soldier of the Cross nevertheless, and should we not ask God to bless him whoever he is and wherever he has gone?

### What the Holy Spirit Says of the World's Wisdom

"Who are we," says our correspondent, "who are we to go against the wisdom of the world as found in our centers of research and learning?"

The Holy Ghost answers that question through the apostle Paul whom He inspired to write to the church at Corinth, thus:

"Hath not God made foolish the wisdom of this world?"

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe . . .

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

"And base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are:

"That no flesh should glory in his presence.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know anything among you, save Jesus Christ, and him crucified . . .

"And my speech and my preaching was not with enticing words of man's wisdom, but in demon-

stration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God.

"Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, . . .

"Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory—I Corinthians 1:20-2:8.

Does not the foregoing from Holy Writ furnish a strong reason why the child of God, the man of faith, should go against the wisdom of the world?

And go against it no matter in what centers of research and learning it is found, when that wisdom itself goes against the teachings of the Bible?

The wisdom of this world "crucified the Lord of glory," and has it ever changed its disposition towards His true followers since?

History says no.

Let our respected correspondent bear the right kind of witness in her own home town in Nebraska, and she will discover just what that disposition is.

### The Last People We Need

She quotes "our commencement speaker this year (who) voiced the supreme religious problem of today."

And what is that problem according to "our commencement speaker"?

It is this, that "we need people who effect a compromise between the fundamentalists and the modernists."

Nothing of the kind, dear friend. They are the very last people we need. The most intelligent modernists know this and proclaim it.

The Christian Century, quoted above, said, "There is a clash between those two things, Fundamentalism and Modernism, as profound and as grim as between Christianity and Confucianism."

The Christian Century is right.

How can any compromise be effected between these two things?

How can "amiable words" hide their differences? How can those two worlds be bound together? Can believers be yoked with unbelievers? Can righteousness have fellowship with unrighteousness? Can light have communion with darkness? Can Christ have concord with Belial? Can he that believeth have part with the infidel? What folly!

### Wrong Thinking Makes Wrong Living

Did our correspondent really mean it when she said that most of the audience of that young minister "didn't know" the difference between these things?

How could they be really alive in Christ Jesus and not know the difference? How could they read their Bible and not know it? How could their minds be open to what is going on in the world and in the church and not know it?

There were some of them who knew it we doubt not, and they must have grieved when that young minister departed from them. If we were to publish the name of our correspondent and the name of her town, she, as well as we, would hear from some of those people before long.

To say that the daily life work of such people was not concerned in this matter is a statement with which they would take issue decidedly. One's "daily life work" is greatly concerned in this matter, and for the reason that new ethics and a new code of morals accompany the new theology called Modernism.

The ethics of Fundamentalism is based in the Bible whose inspiration and absolute authority Modernism rejects, while the ethics of Modernism is based on human instinct.

Reject the Bible and no absolute standard of right or wrong remains. Read the newspapers, the magazines, the novels of the

day if you would be assured of this. Consider what the "movies" teach and what our youth are learning in our high schools and colleges.

Look at women's dress, take in the awfulness of companionate marriages, as it is called. Think of the holdups and the mail robberies and racketeering of these days. Good authority tells us that in fifty years crime has increased forty per cent!

All this is explained by the lowering of the standards of morality and the deadening of the human conscience. And this in turn has been brought about by the neglect of the Bible with its "Thus saith the Lord."

What then becomes of the theory that there is no difference between Fundamentalism and Modernism, and that one's daily life is not concerned in the matter?

### Who Was the First Controversialist?

And to come now to the question of controversy itself.

There is a right kind of controversy and a wrong kind.

To say as this correspondent does, that "it is only the human mind that desires to create controversies," is the greatest possible error.

God Himself was the first to create controversy, to His eternal glory be it said!

When Satan brought sin into the world he thought he had allied the race with himself against God forever. But happily he was mistaken. God spoiled his scheme at once but putting "enmity," not friendship, between him and the woman and between his seed and her seed.

Does our correspondent count herself as being of the Seed of the woman? In other words, does she count herself as belonging to Christ, who Himself is that Seed? If so, her life must be one long conflict with His enemy and hers. There is no discharge in this warfare.

Let her read again the Old and New Testaments with her eyes open to see the record of controversy spread upon their sacred pages. Let her consider anew the story of Abel and Cain, Moses and Pharaoh, Joshua and the Canaanites, David and the Philistines, Nehemiah and Sanballat.

Let her consider the Son of man in the days of His public ministry. Let her read again the sixth seventh and eighth chapters of the Gospel of John, the Acts of the Apostles, and the warnings and exhortations of the Epistles.

Let her peruse the book of Revelation if she would like a fore-view of the controversies that are yet ahead.

### How the Church Has Lived and Spread

It might be well also for our friend, when she has completed her reading of the Bible, to take a kind of post-graduate course in church history.

She would then appreciate the meaning of the words, "The blood of the martyrs is the seed of the church."

### Controversy?

It is either controversy with the powers of darkness, or compromise with them, or silence which gives consent that they may have their way.

Which course will our correspondent adopt?

As for ourselves, we propose to do that which the Holy Spirit through the apostle Jude has directed us to do, namely:

"Earnestly contend for the faith which was once for all delivered to the saints.

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

—From an editorial in the Moody Monthly, October, 1929. Reprinted by special permission of Moody Monthly.

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### THE SWORD OF THE LORD

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## Preparing for Union Revivals

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churches, newspapers and civic leaders all united in backing his campaign, and that guaranteed that the gospel could be gotten to unconverted thousands and that, under such circumstances, sinners would be favorably disposed to hear the gospel.

And this is one of the clear Scriptural teachings about revival. Consider how many times we are told of the unity of God's people in connection with the revival that began at Pentecost. In Acts 1:14 we are told how they were united in prayer before the power of God came upon them. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 2:1 tells us, "And when the day of Pentecost was fully come, they were all with one accord in one place." What unity of heart and action!

After the three thousand were saved at Pentecost, Acts 2:44 tells us, "And all that believed were together, and had all things common." That community of property could not last, and ought not to have lasted except during the emergency, but now united the people were! And Acts 2:46 tells us, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."

One golden phrase runs through the account of the Pentecostal Revival. "WITH ONE ACCORD!"

As the great revival continued the unity was daily manifest. The Christians loved one another so much, agreed so well, that they could pray with one mind, literally "with one accord." For Acts 4:24 tells us, "And when they heard that, they lifted up their voice to God with one accord, and said..."

Other great revivals show this marked feature of unity among the people. In the revival among the returning remnant who came from Babylon back to Jerusalem under Nehemiah and Ezra we are told that, "And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel" (Neh. 8:1). As one man the people gathered together to hear the Word of God. They stood half a day to hear explained the Scripture, and had to be sent away!

So when God's people want a revival and plan a soul-winning campaign, honest efforts should be made to enlist all the people

it is possible to enlist in good faith and without compromise, all the churches, all the pastors, all the Christians who can be united in sponsoring the campaign and taking part in it. As long as the unity is real, and not pretended, as long as people really want the gospel preached and want sinners converted and Christ glorified, the more churches and pastors and people who can be enlisted in this campaign the greater will be the opportunity for revival, and the more souls saved.

God would rather answer the prayers of two people who sincerely agree concerning what they ask than the prayers of one person alone, for Jesus said, "... if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). And certainly God would more likely hear the prayers of a multitude of Christians of all faiths, entreating Him for a revival and for the salvation of a multitude of sinners, than to hear the prayers of one church alone. If four men can bring a sinner to Jesus who could not be won by one man, as we see from the case of the palsied man borne of four in Mark, chapter 2; certainly four churches agreed in earnest efforts can bring many a sinner to Christ who would never come to a one-church revival.

Thus in the nature of the case the greatest revivals of history have been non-sectarian. D. L. Moody would never have been known as a great evangelist, would never have won a million souls nor probably a tenth of that number, if he had confined his labors to one denomination and his revival and evangelistic campaigns to those sponsored by single local churches in church auditoriums. The great revivals conducted by R. A. Torrey, J. Wilbur Chapman, and Billy Sunday were union revival campaigns, in which all Christians who believe in salvation by the blood of Christ and wanted to see sinners saved were invited to unite. And usually nearly all Protestant churches did unite in such campaigns. J. Wilbur Chapman was a great blessing to his own Presbyterian denomination, but it was the end of his great soul-winning campaigns, city-wide, when he gave himself full-time to work among Presbyterian Churches.

In an unusual sense John Wesley was non-sectarian and interdenominational. Everywhere, he preached in the largest places available, in Anglican Churches or in independent chapels, or in the fields. Whitfield was a moderate Calvinist, the Wesleys were Arminian, while Peter Bohler was a German Baptist and they worked together ardently with many Church of England ministers. The great revival that began with the Wesleys in England and spread to America was not a Methodist Church revival, although the Methodist Church grew from it.

Charles G. Finney was anything in the world but a denominationalist, and everywhere he went the revival campaigns were community wide with everybody enlisted who could be enlisted to support them.

I am deeply distressed when I get a letter from a pastor who says, as a good many pastors do, "We want you to come and conduct evangelistic services in our church. We are the only fundamental church in town." I have learned that usually there are other churches in town which include many saved people with hungry hearts. I have learned that usually there are other churches in town with pastors who are hungry for a revival. But even worldly churches, whose leaders belong to lodges, as they should not, or go to the movies, which they should not, ought to be enlisted in great union revival efforts where it is possible. Churches that have suppers and sales to raise money (and that is certainly not God's way of raising money for His cause) ought to be enlisted to join in union efforts to have revival and to win souls, wherever that is possible.

Churches that are wrong on some important doctrines, preachers who know little of the truth or preach little of it, yet ought to be enlisted wherever possible, to join in an honest effort at getting Christians right with God and at getting lost people saved.

Do churches and preachers believe in salvation by the blood of an atoning Saviour, received by faith? And do they long to see a revival, long to see the power of God manifested in the lives of His people, with the joy and cleansing, victory and power that real revival gives to Christians? Do they really want to get sinners converted? Then by all means invite them to come in officially, wholeheartedly in the promotion of a great union revival campaign. Worldly preachers ought not to be put in places of leadership in revival plans. Men who are wrong on principal doctrines of the Bible ought not to be set up to direct the policies or select the evangelist. Key positions ought to be held by the most consecrated and faithful and useful Christian men. But all others who love the dear Lord Jesus and want to see a revival, and are willing to co-operate to get sinners out to hear the gospel and who will humbly listen to the Word of God to get a blessing for themselves, ought to be welcomed and made a part of the revival plans wherever possible.

When pastors plan for a union revival campaign and ask me if some pastor who is reputed to be rather modernistic shall be invited to join in the revival effort with his church, I answer that if such a pastor and people are willing to hear my kind of preaching against sin, my kind of preaching on the infallible Word of God, on the deity of Christ, on His atoning death for sinners and on everlasting life, received with the new birth by simple faith in Christ — if they are willing to hear that kind of preaching and join in praying for the kind of revival we seek, and are willing to bring their lost loved ones to hear the Word of God, then by all means, encourage them to come.

Some time ago in a shipbuilding town the ministerial association discussed the needs of the city. The town was flooded with war workers. Drunkenness, lewdness, immorality of the most shocking kind was prevalent. The churches were not reaching the people. An earnest pastor of a small church begged his brethren to consider a city-wide revival campaign sponsored by the ministerial association and all the churches that would officially cooperate. Opinion was divided as to whom they should invite and the pastors finally agreed to write three men including Dr. E. Stanley Jones, President of the Federal Council of Churches; Dr. H. A. Ironside, pastor of the famous Moody Memorial Church in Chicago; and myself. It happened that Dr. Jones and Dr. Ironside were both engaged for the time suggested, and the brethren agreed to have me. The pastor of one church was known as a modernist. He had insisted, when they planned for a revival, that the evangelist must "preach a social gospel." Looking back now, I feel certain that his heart was broken over the ruin of young people, over the breaking of homes, the ravages of sin in his town. He wanted somebody to help correct the horrible conditions of immorality and drunkenness. In that he had good sense. Every fundamentalist, too, ought to want something done about sin and immorality. The church of which this man was pastor was so definitely modernistic, so set against revivals that they did not endorse nor enter the campaign. But the pastor said, "I will go along with the ministerial association. Even though I cannot agree with what the evangelist preaches, I will keep fellowship with the ministerial association." So he attended the services.

I suppose he had never heard revival preaching since his boyhood. I think he told me that for a score or more years he had not seen a real revival with hardened sinners converted and lives wonderfully transformed by the power of the gospel. When, night after night, he saw sinners converted, felt the moving of the Holy Spirit of God upon all hearts, the

## Be Sure to Read This Message by Dr. Bob Jones, Founder of Bob Jones College, Cleveland, Tennessee

Dear Friends:

The morning mail has come and we have had quite a number of contributions for the building of our great Christian university at Greenville, S. C. There were two or three rather large gifts and there were a number of gifts of \$10.00 and \$5.00. The letter which we read which impressed us most was one which had in it just one dollar. Here is what the Christian friend said, "I am enclosing \$1.00 toward your new college. I am 78 years old and poor but want my mite in your college when I get to heaven." When we read this we thought immediately of the words of our Lord, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." The dollar bill this Christian woman sent is already getting old. It will in the course of time be completely destroyed. Material things do not last. The investments that we make in that which is spiritual will last forever. We are training Christian leaders — missionaries, preachers, school teachers, business people, professional people, homemakers, and young women who will some day, if the Lord tarries, be mothers in Christian homes and leaders in the communities where they live. This seventy-eight year-old Christian woman will soon be in heaven, but she will have a dollar which she sacrificed to give that will be working for God in the world while she will be praising her Lord in heaven. Moth and rust will not corrupt and thieves will not steal this dollar.

It seems to me that all Christian people who believe in the

things for which Bob Jones College stands would all wish to have some financial share in the work. We are appealing to you Christian people to invest some money in the building of the university and by investing some money in this cause lay up treasure in heaven. It is God's work we are doing. Now, come on and help us. How much do you think the Lord would like to have you do? Just ask Him. We do not want any of you to invest any more than the Lord wants you to invest. We are willing to leave it to you and to Him. We need a great deal of money to complete the university plant in time to move in for the coming school year, so we will be able to take care of a great many students—we cannot possibly provide for if we have to remain in Cleveland, Tennessee, for another year. You will help us, I know. So send immediately whatever amount you think the Lord would like to have you send.

Ask your Christian friends to help us. We had a check in the mail today for \$87.00, which a good Christian woman raised in her Sunday school class. Everyone who reads this appeal could get gifts from friends. Some of you could get gifts from groups with which you are affiliated. We are counting on you not only for gifts which will help us build a great Christian university, but we are also counting on your praying that God may lead other people to help us and also that He may give us wisdom. Please let us hear from you promptly.

BOB JONES

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fountains of the deep in his soul seemed to be opened up. After about ten nights it became time for this pastor, known as a modernist, to preside and lead in prayer. Moved with deep emotion he prayed something like this: "Our Father, we have come to see that what we need to tell people is to come and put their trust in Jesus. Everything else fails to change men, to save men from sin! Father, help people tonight to put their trust in Jesus Christ!"

It may be that that man had once been converted, and then in the Sahara Desert of an infidel seminary came to doubt the Bible. I do not know. It may be that in reading the books of modernists and reading *The Christian Century*, and in meeting with workers of the Federal Council of Churches, and under the leadership of his denomination, which, by the way, has almost entirely gone over to Unitarianism and modernism, his soul had dried up and he had forgotten that he had been purged from his own sins, as the Scriptures tell us men sometimes do. I do not know. I do not know whether he had ever been converted. He was called a modernist. He insisted that he wanted "the social gospel." In his own church he never gave an invitation for sinners to accept Christ and, I had been told, had been preaching everything but the gospel of salvation by the blood. I do not judge him, but I know this: if he entered that campaign a modernist, he came out of it a believer in the Lord Jesus Christ! The springs of life bubbled forth in his soul, the fragrant flowers of faith bloomed whether they had ever bloomed before.

I never change my preaching to please the worldly or the unbelieving. On this matter we must not compromise. But, oh, for love like that of the Lord Jesus who preached to both publicans and sinners, Sadducees and Pharisees, all alike, every time He could get them into His audience! Let us get the churches together again for revival!

The churches will never agree on every doctrine. It happens that I am, by conviction, a Baptist. I believe in baptism by immersion, of believers only. I believe this is a Bible doctrine. But it lacks many miles of being the most important Bible doctrine. It had rather have

one soul saved than to have ten thousand baptized! I say very little about baptism in a great union revival campaign, except to tell people that it will not save. I have something far more important to preach about than baptism in a revival campaign. Churches do not have to agree on baptism to agree on prayer for revival and on preaching and personal soul-winning efforts to get people converted.

I am a premillennialist, by conviction, and believe the Bible teaches that Jesus may come again at any time, literally, to catch away His own, and then to return to reign. But I have no difficulty in uniting with postmillennialists and amillennialists in great revival campaigns, if they believe in salvation by the blood of Christ. The Saviour's coming is a precious Bible doctrine, but people do not have to agree to all the details of that to unite in preaching the death of Christ for sinners and salvation by penitent faith.

I rejoice that all Christians who love and trust the Lord Jesus, if they put first things first, can unite in great union revivals. The Disciple can lay aside, for a time, his emphasis on baptism. The Presbyterian can leave, for the moment, his doctrine of infants being in a family covenant like that back of circumcision. Pentecostals can leave off their teaching of tongues to get people saved, and Holiness people find that a genuine old-fashioned revival from God can do more for real holiness than their doctrine of eradication. Can a saved person ever become lost, or can he not? Was Calvin nearer right or Arminius? The churches are divided on this question. But all truly converted people surely must know that the doctrine that Christ died for poor lost sinners, and that by repentance and faith in Him as the only way to receive a new heart and be made ready for Heaven is of much more importance than other details. Some churches have congregational forms of government and others the episcopal or presbyterian form. But compared to keeping a soul out of Hell the form of church government pales into insignificance. O God, give us hearts to get on the main track and unite in the main business of

(Continued on Page 4)

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## Christ Lives

(Continued from Page 1)  
enough after He rose from the dead, but on the day of His burial not one of them had confidence in Him that He would return to life.

On the eve of His crucifixion, "Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." What a scattering of the sheep there was, when they all forsook Him and fled! For their faith too had fled. The darkness that covered the land for the three hours that Jesus hung upon the cross was no blacker than the despair which fell upon the spirits of the disciples when Jesus was laid in Joseph's new rock-hewn tomb. The two disciples on the Emmaus road but expressed the hopeless cry of the entire group. "But we trusted that it had been he which should have redeemed Israel."

Yes, the evidence of Christ's

resurrection had to be unmistakable, not only to convince an incredulous, hostile world, but to confirm the faith and restore the confidence of the bewildered little flock. The Lord was well aware that if this band of weak men and women were to carry His Gospel to the ends of the earth, if they were to invade Satan's strongholds and storm the very gates of hell, they would have to be possessed of, and obsessed with, an unshakable faith in His resurrection. That He was alive was the final, undeniable proof that He was God, and not man. His children were not to "follow cunningly devised fables" but to rely upon genuine facts, incidents that actually occurred. For this reason the Lord saw to it that the resurrection was the best attested fact in the evangelical record. It became for the church "the Gibraltar of Christian faith and the Waterloo of infidelity."

Consider the circumstantial

## Preparing for Union Revivals

(Continued from Page 3)

getting the gospel to sinners in great revivals!

Pastors and churches often want revivals in their own buildings and under their own names, with the particular purpose of building up their own congregations, and prestige, and financial strength. Some churches are more concerned about making good members of their denominations than they are about keeping souls out of Hell. Remember that Jesus said to the Pharisees, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15). God never gave a revival to build a denomination. God never gave a revival in order to help a money-raising campaign to succeed. God never gave a revival to enhance the reputation of a preacher. I am persuaded that God is not nearly so much concerned with the Baptist cause or the Methodist cause or the Presbyterian, or the particular ends of any one church as most of us are. But I know, oh, with what holy concern He is moved to save sinners! And if we get concerned about sinners as we ought to be, we will be willing to have fellowship with our brethren to move a city for God. So, I say get all the churches and pastors and people into the revival that you can, so long as they come in good faith and there is a real unity of purpose to have a revival and that the will of Christ may be known and done to the salvation of precious souls! I want the true churches built up, but first I want souls saved, then added to the churches.

I do not mean that there ought not to be any one-church revival campaigns. Certainly every local congregation must feel accountable for sinners around it and must sometimes launch out alone in a revival effort, when the co-operation of other groups cannot be secured. But even here an honest effort ought to be made to get the cooperation of as many people as possible. In countless small cities and towns the Baptist church plans to have a revival when it will not conflict with the revival efforts of the Methodist church, and the Presbyterian church, or the Christian church likewise tries to put its special campaign in a schedule that will make it possible for the people of other churches to cooperate in attendance and prayer and effort to win souls.

So within the local church a genuine effort ought to be made to 'sell' the revival to every member, to every officer, to every department of the church life. No organized class ought to be having a supper or picnic or social or business meeting which would conflict with a service at its church revival effort. The Sunday School should be officially and actually in the revival for all it is worth. The young people's meetings should be turned in with the revival and the young people's service planned as simply an

auxiliary of the revival effort. God wants His people to be "of one accord," if He is to give a revival. When this object is attained, God's people have already gone far toward opening the doors to the abundance of blessing God is so eager to give!

### III. God's Preachers Must Lead in Revival

By God's grace I have preached in some great independent revivals, when I felt led to go to a town, to rent an auditorium, or build a tabernacle, or pitch a big tent and finance the campaign myself, by God's help. In such campaigns I have had great crowds and hundreds have been saved. But I am frank to say that, after long experience and much serious observation and thought, I am convinced that is not the best way to have a revival. If I could not get anybody else to cooperate, I would have revivals with God and me and whatever people I could gather. I can win some souls that way. But that plan does reach the greatest number of sinners with salvation; it does not transform the lives of churches; it does not enlist the new converts as active members in churches, usually; and it does not revive the preachers. So God's best way of revival needs to get the preachers and churches of a city to the revival.

Preachers are not all they ought to be. We preachers are simply men; usually saved men, earnest, good men, by human standards, but with human frailties. Yet, however much preachers have failed, they are still God's appointed and called leaders in the churches. I never saw a great revival, and I never expect to see a really great revival in which God does not stir the hearts of preachers to take the initiative and lead their people. I do not believe that God intends to by-pass the preachers. "The gifts and calling of God are without repentance" (Rom. 11:29). God has given to the churches preachers, pastors; and He has never announced any change in His plans. God has called preachers, laid His hand upon them, anointed them. Some preachers have lost their joy and lost their power. Others have become discouraged. Others have not had the best opportunities. But still, God's plan is to use His preachers to lead His people. So I insist that in revival efforts wherever possible the pastors of the churches shall have places of prominence. They should be on the committees, usually chairmen of committees. The pastors should sit on the platform, wherever possible, where their presence is a visible sign of the unity of God's born-again people and a constant strength to the evangelist. Usually pastors should preside, should lead in prayer, should be obviously and publicly backing the revival and helping to direct it. The pastors know the religious situation in the city better than anybody else. The pastors have more influence with their people than

(Continued on Page 8)

evidence of that first Easter: the empty tomb; the orderly grave clothes; the broken Roman seal; the disrupted stone; the fearful earthquake; the angel visitants; the terrified guards; the frightened women; the dumbfounded disciples, and the manifest lies of the enemies of Christ who gave "large money unto the soldiers" to publish the fiction that His disciples had made away with His body.

But that was by no means all. "He showed Himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Although Jesus was naturally eager to get back home to His Father, there was so much for Him to do in assuring His children that He was indeed alive—very God of very God—that He was actually delayed on earth forty days! He made seventeen personal appearances, before and after His ascension, to various persons individually, and in groups. "He was seen of above five hundred brethren at once." In so short a treatise we cannot even list the numerous details which substantiated His resurrection.

Yes, God multiplied the evidence, and thank God, the church at last believed it and after Pentecost went forth ecstatically to proclaim it in the power of the Holy Spirit. The Book of Acts, and the entire missionary enterprise from that time until the present hour, were the results. The resurrection of Christ is the central message and the motive power of the church.

One of the strongest arguments in favor of the literal resurrection of the Lord Jesus Christ is the continuance to this very day of that belief against all opposition and persecution. It has been 'the most persistent of doctrines. Men were burned at the stake, singing of a living Christ through the flames; frail women were thrown to ravenous beasts, affirming that Jesus was alive. It is not surprising that "their sound went into all the earth and their words unto the ends of the world."

This is the heritage of the church today. We preach not a defeated Jesus, still hanging upon a cross of sin and shame.

*"The head that once was crowned with thorns  
Is crowned in glory now;  
A royal diadem adorns  
That mighty Victor's brow."*

We have a risen Saviour! Because He lives, we live also. Because He lives, we are "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as [we] know that [our] labour is not in vain in the Lord." Because He lives, we "can do all things through Christ which strengtheneth [us]." Because He lives, "we are more than conquerors through him that loved us."

Now the church militant, we suffer, we toil, we sacrifice, "as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." Soon we shall be the church triumphant, in the presence of our living Lord, "a glorious church, not having spot, or wrinkle, or any such thing." And we owe it all to the fact that Jesus not only died for us, but that He also rose again "for our justification!"

But what of the individuals to whom Jesus made personal appearances after His resurrection? We are interested in knowing what the fact that Jesus was alive meant to

### Mary of Magdala

How like the grace of God it was that Christ should have made His first post-resurrection appearance to Mary Magdalene! Tender and touching is the tale of His dealings with her. While it cannot be definitely proven that she was "the sinful woman" of Luke's Gospel, there is no question but that she had been a great sinner. Evermore she bore the designation, "Mary Magdalene, out of whom went seven devils." The "seven" would indicate the lowest depths of human depravity. Apparently she had drunk the vile

cup of iniquity to the dregs. The very name of her hometown, Magdala, was synonymous with every heinous sin, and history records that its wickedness finally destroyed it.

Whether or not Mary became acquainted with Jesus at Simon's feast, it is certain that somewhere along her life's way she encountered Him and heard His call to sinners: "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." Ever afterwards she gave evidence that she not love Christ? He was the only One whose love had not done her harm and the first really worthy Object that ever claimed her worship and affection. He saved her soul, forgave her sins, gave her a new life, and she yielded her heart to Him in complete devotion. As she had gone all the way in sin, so she went all the way with her Lord when she was redeemed.

Imagine, then, Mary's agony over the suffering and death of Jesus. One of the last to leave the scene of horror, she had lingered until Joseph took charge of the body of the Lord, and Nicodemus appeared with his hundred-weight of myrrh and aloes. With a heart breaking under the weight of her woe, Mary hastened home to prepare additional spices that she and the other women might perform the last sad ministrations for Christ. Her faith had suffered a staggering blow. She had believed Jesus to be God, for who but God could have forgiven her sin and changed her life? But could God lie silent and dead, wrapped in the garments of the grave? Restlessly, she hurried back to the tomb while it was still dark. Perhaps a faint hope stirred within her heart that Jesus might do something about His own death as He had done about that of Lazarus, who had been dead far longer than He.

Mary "seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre and we know not where they have laid him." When John and Peter heard these tidings, they started off immediately for the tomb and quite likely Mary followed them, for she was there after they returned to their homes.

"But Mary stood without the sepulchre weeping." She wept for the agony of her Lord upon the cross; she wept for the cruel end of such a blessed, holy life; she wept for her own hopelessness and bereavement. Surely the end had come for her and for all of the world He had come to redeem. There was no one to whom to go: He only had the words of eternal life; He only could "bind up the broken-hearted." Her Lord was irretrievably gone, and the waves of doubt and sorrow rolled over her and engulfed her soul. Of course, her grief was wrong, because it was the result of unbelief, but that did not make her less pitiable.

But suddenly, in a moment, Mary's mourning was turned into an ecstasy of gladness! Through tear-wet eyes she beheld Jesus, alive! Revealed to her in the mention of her name, since "never man spake like this man," in an instant, her faith in Him as her God was restored, and her burden of sorrow was lifted. She knew it was He because again He met the need of her heart. It was not alone His familiar outward appearance and the tone of His voice when He called her "Mary,"

but it was because He was aware of her spiritual difficulty, and took care of it at once. Bidding her not to delay Him by clinging to Him since He was already on His way to the Father, He gave her a commission, "Go and tell," and Mary went singing on her way, happy, triumphant witness of the resurrection! We turn from this joyous scene to another eye-witness.

### Thomas the Twin

In the make-up of his personality, Thomas Didymus (the twin), was the complete antithesis to impulsive, affectionate Mary of Magdala. His was a thoughtful, inquiring mind. He was the calculating type that wanted to be certain of everything. He did not jump at conclusions; cautious and deliberate, he seldom made mistakes in judgment. Lack of courage was not his weakness, for when Jesus was about to walk into the jaws of death by returning to Judea to raise Lazarus, it was he who proposed: "Let us also go, that we may die with him." He may not have doubted any more than the others, but because he was so outspoken about it, the record stands against him. They were all guilty of not believing Christ when He stated that He would die and after three days rise again. If they heard Him at all, they must have believed that He was using some theological figure of speech. So obsessed were they with the popular Judaistic Messianic view of a glorious kingdom to be restored to Israel that they gave no credence at all to His references concerning His passion.

The incredulity of Thomas was reprehensible, and not to be passed over lightly. Jesus had once told the Jews, "If ye believe not that I am he, ye shall die in your sins." While God has patience with an honest inquirer, unbelief has no virtue in His eyes. Contrary to the popular atheistic view of our day, skepticism is not an indication of intellectuality, either.

The risen Christ was cognizant of the difficulty of Thomas, of the awful doubt that was shaking his soul, of the violent struggle that was taking place in his heart. "He knew all men, and needed not that any should testify of man: for he knew what was in man." Because He was God, He was aware too of those unbelieving words Thomas had spoken so hastily, in the bitterness of his soul, when he believed that all was lost, at the crucifixion: "Except I shall see . . . I will not believe."

It is amazing that when eight days later Jesus appeared personally to Thomas, He did not reprove him for his doubts. He had compassion upon him for He knew how sick at heart Thomas was and He dealt with him as kindly as He had with poor, sorrowing Mary.

"Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered, My Lord and my God."

Did Thomas touch the wounds of Jesus for proof? Certainly not! The fact that Christ understood his need was enough for "Doubting Thomas," who from that instant became "Believing Thomas."

(Continued on Page 5)

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## Christ Lives

(Continued from Page 4)

as." Not only was he transformed into a bright and shining witness for the resurrection, but after the descent of the Holy Spirit on the day of Pentecost, he became a flaming evangel. History records that he gave a good account of himself as a missionary to distant Parthia.

Christ lives! And He is interested in the soul trouble of those who, like Thomas, find it hard to believe in the supernatural. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. . . . If any man will do his will, he shall know of the doctrine."

Thus Mary of Magdala became a witness of the resurrection; and so did Thomas the Twin.

### "And Peter"

All of us have a fellow feeling for Peter, because in so many ways he resembles most of us. Constructed of the same imperfect material, he was so rash; he made so many mistakes; he talked so much; he so often failed at critical times. But withal he was an interesting and lovable character, irresistible and irrepressible.

It amazes us to note the reaction of Christ to Peter upon their first encounter: "And when Jesus beheld him, he said, Thou art Simon, the son of Jona; thou shalt be called Cephas . . . a stone." In the three years that Peter followed Jesus as His disciple, very infrequent were the indications of any rock-like substance in his character. There was a brief glimpse of it when he made the Great Confession: "We believe and are sure that thou art that Christ, the Son of the living God." But on the whole his performance was definitely disappointing and not up to Jesus' estimate of him. But that was before the resurrection!

Peter was a much more direct personality than Thomas; he was an extrovert in every respect a man of action rather than a man of thought. He was not held back by inhibitions, cursed by an inferiority complex, or tortured by a skeptical mind. His was a battle with a dispositional weakness which he attempted to conceal by bluster and bravado; he was a craven coward. No one was better aware of it than he, unless it was his Lord. But Jesus also knew a wonderful secret about Peter: He held the key that could unlock Peter's personality. He holds such a key for the hearts of all of His children!

After the crucifixion, Peter was in deeper soul trouble than even Mary and Thomas. Not only overwhelmed with the awful sense of loss that Mary felt, not only filled with a bitter doubt, as was Thomas, but on top of these experiences of sorrow and unbelief, he was suffering from a gnawing conviction of sin. No man ever hated himself more than did Peter after the death of Jesus. He re-

membered with agony his egotistical boasting that he would never forsake Jesus, he who not only deserted with all of the others, leaving Jesus to His enemies in His hour of need, but who "denied with an oath, I do not know the man!"

All four of the Gospel writers tell the shameful story of Peter's treachery; apparently the Holy Spirit wanted us to know how far the best of men may fall, and how high the worst of men may be lifted by His grace. The heinous sin of Judas seems no worse than Peter's, the only difference being that Peter repented while Judas did away with himself, thus shutting the door himself to God's mercy. Jesus, when a prisoner in the house of the high priest before His trial, "turned and looked upon Peter . . . and Peter went out and wept bitterly." What was in that look only Christ and Peter knew, for He deals personally and privately with the need of every heart. For the first time in his life, Peter saw himself as he really was, and he felt he no longer had any claim upon the love and mercy of Christ.

No wonder the angel in the empty tomb declared to Mary of Magdala and the other women: "He is risen; He is not here . . . go your way, tell his disciples and Peter." Can it be that Peter, because of his shameful conduct, no longer even claimed to be a disciple? His faith had been crushed and he had sunk into the depths of despair and self-incrimination. If he had only remembered the promise of Jesus to him, he would not have known such utter defeat. "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not."

So Jesus arranged to be "seen of Cephas" in person after His resurrection. His initial appearance to him with the ten disciples apparently did not accomplish what the Lord wished, nor did the visit to the eleven when He dealt with Thomas. The third appearance to the seven at the Sea of Galilee was for the obvious purpose of restoring His erring Peter. Since Peter had denied Him three times, Jesus put to him that burning, heart-searching question, "Lovest thou me?" He had to separate Peter forever from his old occupation of fishing which he now probably felt was the only thing he was fit for; He had to draw out of his heart the love of which he was capable. He uncovered the rock. Did Peter believe in the resurrection after this experience? He did, because it was the living Christ who remade his vessel which had been broken upon the wheel of sin. His sin freely forgiven, restored to his place of leadership among the disciples, Peter became one of the greatest preachers of the resurrection ever known on earth.

Hear him on the day of Pentecost: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by the wicked hands have

crucified and slain: whom God hath raised up." Listen to him in Solomon's porch: "The God of our fathers hath glorified his Son Jesus; whom ye delivered up."

And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." A prisoner of the Jews, in the presence of Annas and Caiaphas, he declared boldly: "By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

Peter never stopped preaching the resurrection until the day the enemies of Christ crucified him, head down, a martyr for the Lord Jesus Christ's sake.

Our hearts thrill as we recall these post-resurrection personal appearances of Jesus which brought such a change to the lives of Mary, Thomas, Peter, and many others that space does not allow us to mention. Paul, for instance, "a man born out of due time," whose meeting with the risen Christ on the Damascus road changed him from a hater to a lover of the Saviour, and transformed him into the greatest missionary this world ever knew. We could follow a great cloud of witnesses down to our day who, although they did not see Jesus bodily, believed and died for the truth of the resurrection. But the most important thing of all to us is not what the fact that Christ lives meant to them but what it signifies to

### You and Me

Does it mean to us, as it did to Mary, that the bitter grief which no one understands has been removed from our hearts; that our Thomas-like doubts are gone; that our personal sin question, like Peter's, has been solved? Has the risen Christ met our own personal needs? If not, then there can be no Easter in our hearts, however fragrant the lilies, and however melodious the hymns of praise. There is no real knowledge at all except experimental knowledge. So what we hear and read and learn about the risen Christ may thrill us, but it is our own personal experiences with Him that will change us.

Are we of this day defrauded because we have not seen Jesus in person? Not at all. Since we have made our appearance so far along the stream of time, of necessity we are forced into the group of those who must believe without seeing. And Jesus says of us, if we accept these things by faith, "Blessed are they that have not seen, and yet have believed." We thus have the advantage over the eyewitnesses. In addition, there is something glorious ahead for us: that is sight. Faith does very well for the present time, but what will it be like to see Jesus and be with him?

*Jesus the very thought of thee  
With sweetness fills the breast;  
But sweeter far Thy face to see  
And in Thy presence rest.*

If you are a Christian, think a moment about your own conversion. When you received Jesus as your Saviour, was it because of these infallible proofs of the life and death and resurrection of Jesus Christ in Palestine? I dare say it was not. You were hearing a load of sin and sorrow in your heart; you heard the Gospel; you came to Jesus, and He lifted your burden. You believed, not because of outward evidences, but because He met your interior need. Afterwards, it was a joy to have the

## The Three-Headed Monster

(Continued from Page 1)

a voice in the wilderness. Oh, how God needs preachers like John the Baptist, humble but with barbed wire in their message; a voice proclaiming the ultimatum of God, "Repent." Somebody said a preacher ought to be a cross between a mule and a billy goat: he ought to be butting at one end and kicking at the other all the time. I wish we preachers these days had enough grit, grace, and gumption to cry aloud and be heard.

Dear old Bud Robinson, that man of God of yesterday, used to pray this kind of prayer: "O Lord, give me a backbone as big as a saw log and ribs like the sleepers under the church floor. Put iron shoes on me, and galvanized breeches. Give me a rhinoceros hide for a skin and hang a wagon load of determination up in the gable end of my soul. Help me to sign a contract to fight the Devil as long as I've got a fist, and then fight him as long as I've got a tooth, and then gum him until he dies! Amen."

John the Baptist was a voice crying aloud to men and women in the grip of the great monster, the three-headed monster of Israel. I heard of a bishop not long ago telling a group of young sprouting preachers that if he heard of their pulling any John the Baptist stuff on their congregations he would see that they would never get another church. I myself heard a man who represented a great denomination, their highest voice, say that if it came to his attention that any of the pastors of the churches of that denomination were preaching that damnable doctrine that Jesus Christ was coming back to reign on this earth, he personally would see that they never got another charge in that denomination. Oh, for voices that will be heard! Oh for voices that will bring God's message, like John the Baptist, though the heavens fall!

I said I was going to try to stand in the shoes of John the Baptist. I will not nearly fill them because he so preached that he got his head cut off, and I cannot get up that much speed. I never have made the Devil that mad, have you? The Devil is not much afraid of me, is he afraid of you? The whiskey gang in Chicago is not much worried about us little preachers. The vice ring in Chicago is not losing any sleep because of us preachers. The Christian people of Chicago are not giving the Devil's crowd a

truth corroborated, and to know that there was a definite basis of fact for "the things most surely believed among us." Have you a need today in your Christian life? Remember Christ lives and He can supply it. Trust Him and you will not be disappointed. Christ is experienced in dealing with human hearts. Let Him satisfy the deepest longing of your soul.

And to you, my unsaved friend, the resurrection should mean that there is an all-sufficient Saviour, an almighty living Lord, in Jesus Christ, whom you may know if you will. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." It is necessary for the salvation of your immortal soul to accept the fact that Christ lives. If He does not live, He is not God, and if He is not God, there is no hope for anyone on earth or heaven. But He is God and He is alive! And millions of true believers throughout the ages have witnessed to that fact because He met their personal needs. Will you prove to yourself today that Jesus is alive by letting Him supply the need of your heart and life, by allowing Him to become your Lord and your God? Then you may join with all believers in the song of Easter.

*"He lives, He lives, Christ Jesus lives today!  
He walks with me and talks with me  
along life's narrow way.  
He lives, He lives, salvation to impart!  
You ask me how I know He lives?  
He lives within my heart."*

great deal of sleeplessness. I wish we could be heard.

John the Baptist came and preached. And if he came to Chicago tonight I verily believe he would not have to change his message. He would preach to people in the same condition as the people to whom He preached when He went up and down the land calling all to repent.

My desire tonight is to call your attention to three classes of people to whom John the Baptist said, "Repent."

### The First Head—A Religion Without Christ

First of all, John the Baptist was called of God to preach repentance to a people who were ensnared in the coils of empty religion. The only divine religion this world has ever had, became this religion of the Jews, when John the Baptist came to preach. You remember the people flocked to hear him. Here came the fundamentalists, the Pharisees of His day (God help us to hear the "better than thou" crowd!), people with clean outer garments but with hearts not washed in the blood that cleanseth from sin, the crowd more concerned with keeping themselves spotless than becoming lost in the swim in an effort to redeem a world away from God, a crowd more concerned with details and jots and tittles than in the divine Spirit and breath of God. Here they came, in their long robes of self-righteousness, to add another ritual to the long row of rituals that had long since killed all the Spirit of the divine religion. They walk into the place, that upper room, where in a little while the Master, with a few of His despised disciples, will come to break bread and observe the passover feast. And still in many other places of the same city of Jerusalem the religious crowd are having the same observance while the One to whom he feast points has been in their midst all the time. In a little while they are going to cry, "Crucify him, crucify him!" Empty religion!

I wonder if as many people from Chicago will go to Hell because of untrue religion as will go to Hell because of sin? Oh, how false religion blinds men, and makes idiots out of men! Why, you can take a scientist who knows enough to help create the atomic bomb—smart!—and yet give him a good dose of some man-made religion (notice I said religion, not Christianity), and he will believe any fool thing out of Hell except the truth.

Here came these religious people. They said, "We are going to join up, too, John." I thank God that John the Baptist said, "Nothing stirring. I won't baptize a single one of you until you bring forth fruits of repentance!" You need not talk to me about the fact that your father was a Presbyterian and your mother was a Baptist. Christianity is not inherited. It is a matter of a person's personal relationship to a personal Saviour. He is coming pretty soon, and you had better change your attitude and be ready to receive Him.

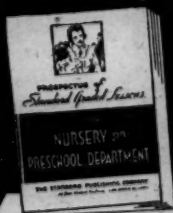
If John the Baptist came to Chicago, he would cry aloud. Oh, I wish we had him here to preach to the religious people of Chicago, for I remind you again that Christianity is not another religion. He would cry aloud to people gripped in the ritualism and superstition and traditions of empty religion and point them to the Saviour as the only hope for sinners.

Years since, I was in Toronto, Canada (this experience has lingered with me many, many years). One Sunday night as I preached, two young ladies who sat at the back of the building began to laugh at my sermon. Now and then I would shout out, "Ye must be born again." (I was preaching on the new birth.) Finally somebody had to go back and speak

(Continued on Page 6)

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## The Three-Headed Monster

(Continued from Page 5)

to them. They said they had seen my picture in the paper with an announcement that I was from the South and that I was going to preach on the new birth. They had never heard of it. They were church of that city, and they debut members of a Protestant came to hear the crazy preacher from the South preach on the crazy, silly subject, "The New Birth." They apologized to my wife and said, "We didn't mean to offend. We just had never heard of it. We were just overcome with the absurdity of the message. It sounded funny. It sounded so strange. Why had we never heard about it?"

I was a church member for eleven long years before I was saved. Since God saved me I have never been able, nor have I tried, to get away from the need for a new birth for so many poor, bewildered, deceived, stupefied, duped, blinded, and damned sinners with their names on our church rolls. They have a little religion, but many do not have Jesus. I wish we could reach them. I wish, if you are one of those, you would listen tonight.

Somebody says, "Well, I've got religion and that is all I need." Then tell me—tell me! Tell me so there will be reason in your message! Tell me why the Son of God spilled His blood on a Roman cross if religion is what men need. I remind you that it was not a bunch of filling station operators who crucified Jesus. It was not a bunch of drug store cowboys who crucified Jesus. It was not a bunch of society queens who crucified Him. It was not the bootleggers, the vice lords, or drunkards, who crucified Him. The most religious crowd this world has ever known rested neither day or night until they had succeeded in getting rid of the Lord Jesus Christ, as they thought, on a cross. Empty religion!

Did you know the Christians in the first two hundred years of Christianity were known as atheists because they had no religion? They had no religion, just their Christ. Isn't that enough?

### The Second Head—Unbelief

John the Baptist came and preached to people blinded by the damning sin of unbelief. Do not get it into your heads that everybody who heard John the Baptist believed his message. Do not get it into your heads that everybody got ready for Jesus. Why, He had been dead only a little while and the people were still saying that Jesus who came was just another prophet. And John said, "No, He is the One that taketh away the sins of the world." Do not get it into your head that John the Baptist was able, under the power of God, to convince his generation in entirety that their only hope was in a change of attitude and a look of faith to the One who in a little while would come and die on a cross. And if John the Baptist came to Chicago tonight, he would still have the pain of preaching to a generation almost lost in the awful sin of unbelief. You can get this generation to believe in nearly anything except in the fact that their sin is so black, their iniquity so vile, their condition so perilous that it takes the shed blood of Jesus Christ to cleanse from sin. Oh, how the icy hellish breath of unbelief has streamed on this generation! Dr. Bob Jones, Sr., has had one thing to say every time I have heard him preach. He says that this generation of young people, outside of Christ, does not even know right from wrong. We are living in nearly a heathen nation right here in America. Unbelief! UNBELIEF!

In the month of October of this year I was engaged in a revival campaign in a southern city, and a group of young Christian girls came to tell me what was going on in the high schools of that great city. They had an Errol Flynn club in that high school; and they were on the ball, as we said in the army. They were after members. And would it offend

you if I told what the qualifications for membership in that club were? If a young girl could bring forth proof that she was no longer a virgin, she could be a member of that club organized in many of our high schools now and named after that rotten character of Hollywood.

Years ago I was in a northern city where one of the great universities of the North is located. I was preaching in the church nearest the campus. Some of the students came to hear me, and I was invited to speak to a group of students on the college campus. I was introduced to the president of a club that numbered, so he said, three hundred young men and women. Would you like to know the name of the club? It was called The Damned Souls of the Devil. They claimed, proudly, membership in the club. Oh, my soul! Unbelief!

Do you think it is confined to our schools? Do you think it is confined to our rotten jazz age? Do you think it is confined to Hollywood? Then I remind you that a look into the Sunday School classes of even our Baptist churches will bring you a shock.

In a city in the South three years ago, the superintendent of the intermediate department of the Baptist church in which I was preaching came to the pastor and myself to tell us that instead of being able to have a prayer meeting (we had all the departments in prayer every night before the revival, her intermediate department, her young people, were demanding that she prove that the Bible was the Word of God. All over America a generation has come to pass that does not believe the Bible is the Word of God; that is Jesus is the Son of God; does not believe in the blackness of sin, in the surety of judgment, in the awfulness of Hell and in the prospect of Heaven. People are going to Hell all around us because of unbelief.

### The Third Head—Sins of the Flesh

John the Baptist came to preach not only to people, many of whom were ensnared in an empty religion, not only to preach to people sunken in the blithing grip of unbelief; but John the Baptist also came and preached to people, many of them, in the awful grip of sins of the flesh. Why, the king of the Jews in John the Baptist's day was living in outright, open, defiant adultery. King Herod knew the law of God. King Herod knew that it was written, "Thou shalt not commit adultery." And yet he had a brother's wife. He had looked at her and desired her. He went to the pains of killing his own brother. Then he took his dear brother's wife to himself and was living with her in open defiance of the holy law of God. And if the king were living like that, I need not tell you how the people were living. John the Baptist one day when Herod was listening to him preach, stuck his long, bony finger into the very face of Herod, and said, "It is not lawful for thee to have thy brother's wife." It made his wife mad, and it made Herod mad. You know the story: it cost him his head. If you turn to the sixth chapter of Mark you will find that King Herod was a great admirer of John the Baptist. Verse 20 tells us, "For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly." I think he quit cursing. I expect he quit chewing tobacco. I expect he quit taking his cock-tails before bedtime. I think he quit taking so many bribes from the people. He quit nearly all of his meanness. "He did many things." He did many things. He reformed. I think he joined the church. He probably got baptized. He greased the preacher's palm with a good offering. But he did not quit his adultery. And he died and went to Hell, and he is in Hell now with the memory of the head of John the Baptist. Why? It was not because he did not hear the gospel. It was not because he

had no opportunity. It was not because he wanted to face the judgment in his sins. It was not because he wanted to go to Hell. But he died and went to Hell because he was not willing to break with that one sin!

Now I am well aware of the fact that any sinner under God's shining stars, no matter how deep in sin he is, who will come in simple faith and put his trust in Jesus Christ, will not only be saved from the penalty of that sin, but also can be delivered from its awful power. I am aware of this fact also, that most of the people to whom I preach in America have heard the gospel before. Many of them know the plan of salvation as well or better than I. Many of them have been prayed for. Many of them have been persuaded. Many of them have loved ones who would shout all over God's Heaven if they got saved. Many of them have wanted to be saved. Many of them have debated the matter. Many of them have weighed the proposition. But they have not been willing to give up some sin. It just takes one sin to damn a soul. Somebody decided that men did not go to Hell to pay for sin, but God has not found that out yet. That is the only reason men do go to Hell, to pay for sin. If you just have one against you, and it is charged to your account, is not under the precious blood of Jesus, has not been made clean by His blood, then you will go to Hell to pay for that sin. Most people would quit all their sins but one. Most of the people of this generation whom we can get inside of our churches, whom you preachers get in your Sunday Schools, whom you have in your revival campaigns, who attend your Sunday evening evangelistic services, who listen to your messages on the radio—most of them would be saved if they could arrange with Jesus to cleanse them from all of their sins except one. They want to hang on to it. They want to hang on to it! Most folks are not going to Hell without Jesus because of a lot of sins. They will just hang on to one, that pet sin. With Herod it was adultery. I do not know whether he had sunk his will power and could not say no. I know the power of his wife. I also know that the most terrible thing about sin, except that it will damn your soul to eternal Hell, is that it will blast your character, it will deaden your will, it will harden your heart, it will paralyze your brain while you are here. It will bind its cord and coils around you!

Many a time I have seen great, strong men faint in a service and have to be carried out because of the awful fight they were making to hold on to one sin while the Holy Spirit of God presented them with their need of a saviour. One sin! I wonder what yours is tonight.

I have been told of the way monkeys are caught in South America. A man will take a gallon jug like sorghum molasses or corn whisky is sold in down South, take the stopper out, fit an acorn or some kind of nut in it, and then put it out somewhere where the wild monkeys will be playing, and then go on about his business. A little monkey will come up, smelling around. He will smell that acorn or that nut. He will locate it in that jug. He will fold his little paw and ram it down in that little small hole. He will reach down and put his little paw around that nut, and then he will start to pull his paw out with the nut in it. But when he doubles up his little fist, it will not come out. They say the monkey will scream and, if monkeys pray, will pray. He will fight. He will abuse himself, but he will not turn loose that nut. He cannot get his hand out, because he holds on to the nut. A little later the man will come back and he will have his monkey.

### The Tragedy of Holding On to Sin

Hell is full of men and women, boys and girls, who heard the gospel, but who, when somebody would come now and then, put a hand on their shoulder and, with their heart bleeding, beg them to yield to Jesus Christ and repent of sin, would not turn loose of the nut. They were going to later—

## With the Evangelists

Reports From America's Outstanding Soul Winners

By VIOLA WALDEN, Secretary to Dr. Rice  
REPORT OF THE "DARBEE" MEETINGS

### Held in the First Baptist Church of Bay City, Michigan

Evangelist Lennard Darbee of Seattle, Washington, was used of God in a very unusual way in a revival effort at the First Baptist Church of Bay City, Michigan, March 10th through the 23rd, it is reported by Joseph M. Stowell, pastor of the church.

The attendance, in spite of the flu epidemic, was consistently large or larger than any campaigns ever held at the church. Over forty people came forward during the series of meetings. A great majority of these were people over twenty years of age. Of the converts, approximately seventy-five per cent of those confessing Christ have been baptized and have come into the fellowship of the church. The whole spiritual tone of the church has been quickened, and everyone is conscious of the working of God in the midst of the people.

Mr. Henry Campbell, well-known Michigan gospel singer, was in charge of the music throughout the campaign.

### BLESSINGS HONOR EVANGELIST G. P. COMER'S EFFORTS

Evangelist G. P. Comer, P. O. Box 5889, Dallas, Texas, who resigned his pastorate last February in the First Methodist Church of Waco, Texas, after being there over nine years, has had a very successful year and says, "This has been one of my biggest years in my ministry. I have just closed my fourteenth meeting in the eight months in the following states: Kentucky, Texas, Illinois, Georgia, Indiana, Louisiana, Oklahoma and Michigan, with some of the following visible results:

"Around two thousand conversions and reclamations;  
"Seven hundred additions to the various churches;  
"Thirteen hundred individuals pledging to erect family altars;  
"Nine hundred tithers."

### EVANGELIST JAMES V. LAMB REPORTS ON MISSOURI CAMPAIGN

April 15th Evangelist James V. Lamb sent the following word about his services in Sullivan, Missouri.

"Dear Miss Walden:

"Hope you are well and happy in the Lord. Thank you for praying for us. We begin, the Lord willing, in Lima, Ohio, this Lord's day. The Lord gave us a glorious six days at Temple Baptist, Sullivan, Missouri. We had thirty first-time professions and seven additions to the church by transfer of letter, and many rededications. Praise the Lord for He is good!"

### EVANGELIST DOUGLAS WINN WRITES:

"There were sixty-six professions of faith in the Lord Jesus and twelve additions by letter in a campaign just closed with Roy Hollomon and the Exchange Avenue Baptist Church in Oklahoma City. The evangelistic singing was led by Johnnie Hope, who just resigned his position with the Metropolitan Insurance Co. to be in full-time Christian service, traveling with me as song evangelist. Tomorrow I speak on 'Prayer' to all the seventy-seven pastors and evangelists in this simultaneous campaign. How I earnestly pray the power will fall. Please pray for our meetings at the Irving Baptist Church. God bless you."

the next day or the next year of during the next revival campaign. They did not intend to go to Hell. But they would not turn loose of one pet sin. They held on to it until death caught them unawares and hurled them out into a long eternity with sins unforgiven. They knew about Christ, but they would not turn loose, usually, of one sin. One sin! I wonder what yours is.

Yonder in Detroit I remember in a revival campaign one night during the song service before the message a man was weeping. I slipped down and put my hand on his shoulder. He was under conviction. I got him into the pastor's study, and there it was easy to lead him to Jesus. He wanted to be saved. He was convicted of his sin. He realized his need. It is easy to win such a person as that to Jesus. And then after he was saved he told me about his wife. After a while he went back and sat down by his wife. I preached that night. We stood for the invitation. Some came. A personal worker talked to his wife. He stood there with his arm around her and begged and pleaded. She would not move. Finally the service was over. He pronounced the benediction. Nearly everybody went home. The pastor and I and others were there working with her. Eleven o'clock came. She would not come to Jesus. She would not yield. She would not say a word. She listened to everything we said. We prayed. We did everything we knew to do. She would stand there, as the tears fell down her cheeks, gripping the seat in front

of her with her hands. She would not go home, and yet she would not come. She would not say a word, just stand there. Finally she left. The next night it was the same way. The next night it was the same way. The next night it was the same way. She would come to the service every night. She would listen. She would not go home. She would stand there and weep and hold on

(Continued on Page 7)

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## Wounded Navy Vet to Show New Sound Film Sermon

Virgil C. Wemmer, Thirty-Three Months a Wounded Jap Prisoner, to Show Sound Film, "The Dying Thief," Sermon by Evangelist John R. Rice, Produced by Baptista Film, Beginning About June 20.

By THE EDITOR

During the San Pedro union revival campaign in which this editor did the preaching, and Dr. Harry D. Clarke led the singing, it was a joy to have fellowship



Virgil C. Wemmer

with Mr. Virgil C. Wemmer, who helped in the campaign by showing sound pictures at the large children's meeting each Saturday afternoon.

Mr. Wemmer, now a student in Bible Institute of Los Angeles, was saved in the Navy, was imprisoned by the Japanese after the fall of Bataan and Corregidor in the Philippine Islands.

One of the films shown to the hundreds of children in the big tent in San Pedro by Mr. Wemmer was this editor's sermon, "The Dying Thief," as put in sound film by Mr. Baptista and just released a month ago. Baptista writes that it is the best technical work his film studios have ever done. They have been making Christian sound films for a number of years, and these films have been greatly used of God. I gave my sermon before the camera months ago and Mr. Baptista has now beautifully illus-

## Bob Jones Says—

By REV. BOB JONES, Sr., D.D., LL.D.

"There followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." Jesus could not be ignored. Wherever He went He attracted attention. He spoke as never man spoke. He wrought as no one else ever wrought. He loved as no one else ever loved. He lived as no one else ever lived. He was when He was here in the flesh and He still is the irresistible Son of God. Men rejected Him when He walked the dusty roads of earth but they did not get rid of Him. They put Him on a cross and while he was hanging on Calvary He had power enough to save a thief on a cross nearby. They put Him in a tomb and sealed it with a Roman seal. But a few days later He was dealing with men personally and they were wondering how He got out of the grave. Jesus Christ is the issue today. He is as much of an issue as He was when He stood in Pilate's hall. "What shall we do with Jesus which is called the Christ?" is still the question that men are facing and it will be the question they will have to face in all the years to come. The issue today is not labor and capital. It is not Russia. It is not China. It is not some form of government. It is the Jesus issue. If the world would face this issue and settle it right, every human problem would be solved. As long as He is rejected there will be war, bloodshed, and chaos.

What men do with Jesus, God will do with them. If men accept Jesus, God will accept them. If they reject Jesus, God will reject them. If they crown Jesus, God will crown them. If they turn their backs on Jesus, God will turn His back on them. Someone says, "That sounds like God is a vindictive God." Well, let's put it in a little different form. If men reject Jesus, God will have to reject them. Someone says, "God can do anything." But that is not true. God cannot do wrong. Infinite perfection puts about God infinite impossibilities. God cannot save men who reject Jesus because if God did that He would be a party to the sins of men and God is a sinless God. A God who is infinitely just cannot save men unless He has an infinitely just plan of salvation. Man is a sinner. God is infinitely holy. Man who has sinned against an infinitely holy God can be saved

trated the sermon sound film and put it on the market. Mr. Virgil C. Wemmer feels the leading of God to carry this film to the people as a special representative of THE SWORD OF THE LORD. He will have also a good music film. Already a number of conversions have been reported through the use of this film, about one month old, with ten conversions in one service. Brother Wemmer hopes, and we add our earnest hopes and prayers, that many will be won to Christ by these services.

We would like to have dates for Mr. Wemmer to show these sound films in churches and before other groups during the summer season as our representative.

We would particularly like the month of June and the first week in July for Mr. Wemmer to show the film within a hundred mile radius of Winona Lake, Indiana, so he can help arouse interest in our great Conference on Evangelism July 6-13. Will pastors, young people's leaders, Sunday School superintendents who would like to have Mr. Wemmer show these films before your congregations, please write to Mr. Virgil C. Wemmer, % Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.

Mr. Wemmer makes no financial demand, but we ask that a free will offering be taken in each service to defray his traveling and living expenses.

He will also represent THE SWORD OF THE LORD, will give out sample copies and take subscriptions.

because Jesus Christ, God's Son, went to the cross and bore the sins of the world in His body when He hung on that cruel tree. According to the Bible, men are not saved by what they do. They are saved by accepting what God did for them when He sent His Son to die on the cross. Men are not saved by works. Christians work not to be saved; they work because they are saved. They are saved by grace through faith in the atoning blood of the Lord Jesus Christ.

John on the Isle of Patmos was getting rather old. His eyes, no doubt, were somewhat dim. He could not see as well as he had in days gone by but with the eyes of his soul he was able to see God. The eyes of a consecrated Christian do not grow dim with the passing of the years. The older we grow physically the poorer the eyesight. But the older we grow spiritually, the better eyesight we have. It is wonderful to be able to see as a Christian sees. A Christian sees everything in its right relation to everything else. Money and the things of the world are not so greatly important as a Christian sees them. Christians see that which is unseen. And the things that are unseen that Christians see are the things that are real. Christians know that that which is seen is temporal, but that which is not seen by human eyes is spiritual and eternal. A Christian may see gold but above the gold he sees God. He sees the world, but he sees the God who made it and the God who made it is greater than that which He made. Beyond the brightness of the shining noonday sun the Christian sees Him who said He was the Light of the world. He sees Him who is the source of all light. He sees Him who is All in all.

God gave John a prophetic telescope and said, "I am going to show you things that are not usually seen. Look beyond the stars and down the ages." John, possibly with the trembling hand of age, held the telescope. He looked through it. He beheld a gate of pearl. He had never seen so much wealth. The gate of pearl opened and down a shining street of gold John looked. He may have said to himself, "I want to see everything here before the sun goes down. There is a tree, a wonderful tree, a health-giving tree. I see nobody wearing mourning, no old people, no funeral processions driving down the street. There are no little children crying in pain. There is no cemetery in the city. The water is different from other places. It is clear as crystal. Oh, the beauty of the walls! They are jasper. Oh, the infinite wealth of that city!" John kept looking and wondered if he would be able to see it all before the sun set. He probably said, "It is past time for the sun to set. Maybe the days are longer in this city." But he kept looking and waiting but the sun never set. So after a while he cried out in matchless ecstasy, "There is no night there!" There is no night in Heaven because Jesus shines unhindered. There will be no night in our lives if He has His way with us.

Many of us read the statements the Lord Jesus Christ made concerning Himself without ever stopping to think how marvelous were His claims. Here is an example: He said that He could give men eternal life—think of it! The lowly Nazarene walking around in the form of man, telling men that He can make them live as long as God Almighty lives! He, by the things He claimed of Himself, proves Himself, to be either God manifest in the flesh, or the greatest madman the world ever saw. He said that no man could take His life from Him. He said He had power to lay that life down and He had power to take it again. If He had power to lay His life down and take it again—and we are sure that He did have,

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## San Pedro Pastor Writes of City-Wide Revival Campaign

The REV. HENRY E. HEDRICK, D.D.

Pastor, Channel Heights Community Church, San Pedro, California.  
(Special to THE SWORD OF THE LORD)

April 18, 1947.

Of all of the meetings that have come to the Harbor Area it can certainly be said that none have been more far reaching or effective than the ministry that came to us through Dr. John R. Rice and his song leader Dr. Harry D. Clarke. These meetings were brought into being through a series of conferences with first, Dr. Pierce and then Mr. Bill Mann last fall and some twenty-five churches joined their forces, in Lomita, Wilmington and San Pedro, to bring this meeting into being. The revival campaign was not only supported by most all of the Pastors in these three communities but was given support by the San Pedro Ministerial Association and the Harbor Committee of the National Association of Evangelicals.

The Evangelistic committee which was formed had Rev. Fred Ross as its chairman who was the Pastor of the First Methodist Church of San Pedro. The Vice-chairman was the Rev. Percy T. King of the Calvary Church of Lomita. The Secretary was Rev. Carl Derfelt of the First Baptist Church of Wilmington. The treasurer was John S. Gibson, Jr., a layman who is a member of the First Baptist Church of San Pedro. Promotion and advertising

then He has power to give men eternal life and power to keep any other promise that He ever made. Remember, Jesus was not killed. Men tried to kill Him. Those who crucified Him were murderers at heart, but He was not murdered. The things that were done to Jesus would have killed anyone else but He could not be killed. He is the source of all life. So He laid His life down. When He was ready to die He said, "It is finished." He gave up the ghost. They put Him in a tomb. Three days later He picked up His life and walked out of that tomb. He who could do that can give men eternal life. Christians may have questions in their minds about some things, but no born-again Christian ever doubted the deity of Christ. We Christians know that Jesus is all He said He was and can do all He said He could do. If anyone else could do what Jesus did (but there never will be another Jesus Christ) we would know that that one was God. It is impossible for any mind to conceive of Jesus Christ. God revealed Him. He was God manifest in the flesh.

was taken care of by Rev. Henry Hedrick, Pastor of the Channel Heights Community Church. Rev. Fred Salzman of the Assembly of God Church of San Pedro was the headusher. Rev. Wm. Patterson of the Community Covenant Church of San Pedro, and Rev. Claude Pearson of the Seamen's work shared in the responsibility of directing the personal workers. Chairman of the prayer meeting committee was Rev. Clyde Paul White of the First Baptist Church of San Pedro.

Meetings were held in the tent seating approximately 1200. Average attendance was around 1,000 with 675 decisions for Christ. There were three large children's meetings at which there were a large number of decisions, and one of the spectacular things of the campaign was a parade which involved floats and decorated cars. Dr. Rice headed the parade riding a palomino horse.

I cannot say enough for the gracious, humble, Christ-like spirit of Dr. Rice and of the tremendous impact of the Gospel messages which he gave. Certainly no song leader could have done a more effective piece of work than Dr. Harry D. Clarke did in this meeting. Everyone who participated in the meeting enjoyed the part Mrs. Clarke had in the meeting as she was faithfully at the piano at every service. The way this Evangelistic party gave themselves in service holding three and four services a day throughout the month of meetings, shows their willingness to give themselves unstintingly even going the second mile for our Lord and His work.

The messages certainly were tailor made for this community, messages to our youth, to the families, their responsibilities each to the other, the Christians, and their need of separation from worldliness, their surrender to God for witness, place of emphasis given to the matter of prayer. All of these things together have left an impact so that this Harbor Area will never be quite the same, and certainly no unsaved person could come into the tent and go away with an excuse for having refused the Saviour.

We thank God, Dr. Rice, for your work and for those of your party. May God's richest blessings continue upon you as you further minister in other fields.

Yours in His service,  
s/ Henry E. Hedrick  
Henry E. Hedrick, D.D.  
Minister

HH/eg

## The Three-Headed Monster

(Continued from Page 6)

to the seat, but would not say a word. The next night right in the middle of my sermon she got up from her seat with a great shout and came running to the altar. She said, "It is all right now. It is all right now." And when the rejoicing was over, and after the service was over, I slipped around to her and said, "What on earth has been the matter with you? Why did you have such a battle?" And she told me she was hanging on to one sin. She did not want to give up one sin. She wanted to be cleansed of all her sins except one. She wanted to hold on to that sin. I will not mention it because you would be a Pharisee, or you would think that was the only one. It does not make any difference what sin it was. She lingered, almost in the kingdom but not there. For five successive nights she was under the deepest conviction of sin. She would not go away. She listened to everything we said, weeping about her condition, struggling. We tried to help her and did not know how. She would not tell us what the trouble was. Oh, sup-

pose that woman had died the night before, and gone to eternal Hell, to be brought out of Hell some day to stand at the judgment bar of God before the crucified, risen, now judging Lord, and say, "I knew about You. I heard about You. I thought if I would trust You, You could save me. But I hung on to one sin. I meant to get saved, but death came before I could."

I wonder what is your sin? I wonder what is the sin that is keeping you from utter, absolute surrender to Jesus Christ as Saviour and Lord? I wonder what it is?

Let's pray:  
"Holy Spirit, do Your work now in any unsaved heart. Maybe there is a church member here this evening unsaved. If so, speak to that heart. Maybe there is a young person or an older person, or a boy or a girl who is letting religion or unbelief stand in the way—or maybe it is the love of some sin of the flesh. Whatever it is that is keeping people from coming in full surrender to Jesus Christ, O thou Spirit of God, remove it. Deal with hearts, for Jesus sake. Amen."

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## Preparing for Union Revivals

(Continued from Page 4)

anybody else. And as strange as it may seem, the pastors will enjoy real evangelistic preaching and will be blessed by the breath of Heaven manifested in the saving of souls, more than nearly anybody else. Pastors ought to have a place of honor and leadership and responsibility in every revival effort.

Recently a Christian laymen's committee of a city wrote me, asking me to come to their city for a revival campaign. It is a very active group of Christian laymen of many churches. They have heretofore put on revival efforts for a number of years. They said they would invite all the churches to cooperate, but it was understood that these Christian laymen themselves would be the officials of the campaign, would make the plans, would select the speaker, be financially responsible. I wrote them frankly that I could not come, that I felt that kind of a setup would not get the best results nor see the greatest number of people saved. I am for the Christian businessmen's committees scattered in principal cities; I am for the Youth for Christ organizations in great cities in America, and I often speak in their services; I am for the Child Evangelism Fellowship and its work. But none of these is enough to lead out in a great revival effort. God wants the churches to take their places in such an effort, and God wants the pastors of the churches to be the leaders in enlisting people and making the plans and promoting the work of such a great campaign. When we honor God's plan of local churches, and God's men for leadership, the local pastors, we are most likely to have the fullest cooperation of the church people, the more united respect of the newspapers, of civic leaders and of the general public. Evangelists who expect to get the confidence of the masses ought to set out to earn the confidence of God's Bible-believing pastors and ministers everywhere. We should enlist God's appointed leaders, the ministers, in great revival efforts for the best results.

### IV. How Much Church Cooperation?

To what extent should a church be expected to cooperate in a union revival campaign? In the last twenty-five years there have been relatively few city-wide union revival campaigns. And in that quarter century the organization of local churches has greatly increased in complexity. Many churches have not only the regular Sunday morning and evening services and the midweek prayer meeting, but a complex Sunday School which has many weeknight meetings for teachers, study course classes, etc., along with young people's meetings, social affairs of various kinds, meetings of missionary societies, Ladies' Aids, meetings of deacons, of trustees or elders, of finance committees, etc. Churches naturally think it is difficult to give up any of these services. How much should a church give up in order to cooperate with a union revival campaign?

Some pastors feel that if a church simply votes its hearty encouragement for a revival campaign, the evangelist and other Christians should expect no more. But for churches to vote their approval and simply give their permission for the campaign to proceed is not union and is not cooperation in its real sense. I remember preaching in a large church in New York state where we could hear the thud of the basketball and the trip of running feet and the cheers of the spectators from the church gymnasium, and again, I remember in the same church preaching to a congregation in the auditorium while scores of men hold a banquet in the same gymnasium! Many were saved, really converted, in that campaign; but sadly enough, the church which was host to the meetings did not get many of the converts and was not greatly revived.

A few years ago the Christian

Business Men of Chicago and eight pastors invited me to conduct a five weeks' campaign in the Great Northern Theatre in the Loop of Chicago. Of twenty odd members of the Christian Business Men's Committee, I never saw more than three present at any one service; and only one or two of the eight pastors ever attended!

Again, in Chicago I preached in a great tent campaign, sponsored by about fourteen churches. Big crowds attended, but not many of the pastors ever appeared—a number of them took this occasion to take their vacation when they would not have to hire supplies for their pulpits! I give these as examples of the kind of "cooperation" that is not good enough to be used of God in bringing about a great revival.

In union revival campaigns it has been well recognized that the churches ought to have at least one service on Sunday uninterrupted, by the large union revival campaign. Hence, it is customary for the churches to have, uninterrupted, their regular morning services, the Sunday School and the morning worship services or preaching services. The union campaign, meeting in some large neutral auditorium usually does not have a service Sunday morning to compete with the churches. The churches ought to have their own Sunday Schools. The pastor ought to keep in touch with his people. Every church ought to have one large service weekly uninterrupted by the campaign, where the work of each particular local church may be carried on. People ought to have an opportunity of bringing their offerings to support the local church in this one great service, even during a union revival campaign. The union revival campaign may have a great Sunday afternoon service, and usually should, and certainly should have a great evangelistic service on Sunday night.

Let me urgently insist that it is folly to try to have the best revival campaign without a great united evangelistic service on Sunday evenings. The unbeliever, the backslider, the casual, worldly church member, are all more likely to attend the services of the campaign on Sunday night than at any other time. The Sunday night service ought to have the largest attendance of any service during the whole week, in a union revival campaign, just as is true in the one-church revival campaign. And that means that churches not far distant from the place of the evangelistic campaign services should close their doors for Sunday night, where possible, and the people should all go to the union revival campaign. On Sunday night when Mr. Worldly and Miss Unbeliever go to church, in a big campaign, they should see the ministers of cooperating churches sitting on the platform lending weight and influence to the revival effort. They should hear the best singers of all the cooperating churches, and many others who sing to the glory of God, whether the best singers or not, in the choir. The personal workers should be there. The Sunday School teachers should be there. The deacons and elders and stewards of the churches should be there. It is vitally important that a great nucleus of sound and concerned and spiritual church people be in the Sunday night services. So evangelists should insist, and pastors should earnestly try to bring it about, that the cooperating churches in a campaign should, wherever at all possible, close their doors for the Sunday night services and unite in the big campaign.

Some Christians will lament, "But our church has not been closed on Sunday night for the past thirty years!" But the church should feel that it is not giving up its service. It is simply moving its Sunday night service to mingle with others in the great union campaign, for the high work of the church in winning souls. To be sure, a few people will be

displeased, usually older people, and those with little vision for revival and soul winning. But better that a few people should feel disgruntled or should miss the familiar Sunday night services in their own churches, rather than that Christ Himself should be displeased and the revival blocked, which might otherwise come from God.

Likewise, almost every activity of the churches that would conflict with the revival ought to be set aside or changed to an hour of meeting that would not interfere with the services of the great union revival campaign. Prayer meeting? Meet at the auditorium or tent for a half hour of special prayer before the great revival campaign! Young people's meetings? Have them early so that the young people can go in, a body to join in the choir, or have an extra great union mass meeting for young people of all the churches just before the large general Sunday evening service. Exploit every organization and every good tradition and habit to the bringing about of a blessed revival!

Sometimes churches which have their meeting place many miles from the large, central auditorium used in the revival campaign will want to cooperate heartily in the union campaign, yet they do not feel free to dismiss their Sunday evening congregations, or perhaps their midweek meetings for the campaign. Let them know that they will miss part of the blessing if they do not give of their very best. But where necessary, let the doors be opened and let a brief service be held, but let pastors honestly urge their people to go to the major activity of the church for that particular Sunday evening at the big union revival campaign.

America nearly lost our part in the Second World War because we wanted to carry on "business as usual." The President himself insisted on a forty-hour week and that our war industries should "preserve the gains of labor" and not ask laboring men to work over five days a week. But all of us soon saw the folly of that silly idea. A war would not be worth fighting and worth men dying for if it were not worth labor spending over forty hours a week to win! And we were willing to change our habits and put up with the inconvenience of food rationing, the lack of tires and gas and cars and many other things because we wanted to win the war. And churches who want a great revival from Heaven must be willing to pay a price for it. Business cannot go on as usual in the churches if they are to unite in whole-hearted fashion so that God may breathe upon them from Heaven and shake their cities in great soul-saving, life-transforming revivals. If the churches are satisfied with what they already have, then of course they will not want to unite in great city-wide revival campaigns. But if they really see the need for revival and an earnest time when a whole city can be made conscious of its needs for God and when multiplied hundreds or thousands may be brought to hear the gospel who would not otherwise hear it, then let them make whatever sacrifices are necessary so that the revival may have pre-eminence during the short weeks of a special campaign.

Again, let me say for emphasis that the usual rule for churches who agree to cooperate in a great city-wide union revival campaign ought to be that they would have their Sunday morning services and no other services of any kind except those held at hours which would not conflict with the union revival services.

I would not shut out good men who cannot go all the way in such cooperation. Perhaps sometimes there ought to be two lists of churches cooperating in a great union revival campaign. One list would be of churches fully cooperating, giving up all the evening services in their churches. The other list would be of churches cooperating in a limited sense, doing all they can under the circumstances and heartily endorsing the meetings, but not regarded as in full cooperation, since they feel they cannot well give up

evening services in their own churches. The ideal and the norm ought always to be that the churches within a reasonable radius of the auditorium used in the union revival campaign ought to give up the Sunday night service and all the public conflicting weeknight services of the churches to give the fullest cooperation in a union revival campaign.

The churches and pastors who vote to go into cooperation with neighboring churches and pastors and other Christian organizations and institutions in such a revival effort ought to mean simply that they are making the campaign their own, that they are taking responsibility for it, and that it must not fail.

In the great Billy Sunday campaigns a large group of business men usually underwrote the financial expenses of the campaigns ahead of time, I have been told. I think this was not primarily because such expenses would be hard to raise, but because it was counted very important that people should feel the responsibility for the campaign, and so should set out to do their utmost to make it a success. In a number of campaigns where I have labored, churches have volunteered to put up varying amounts of money to secure the rental of the auditorium or to furnish a nest egg for advertising. And in some cases all the expenses of the proposed union revival campaign were raised before the campaign began. I am not suggesting any methods here about the financing of the campaign. I think nightly offerings should usually pay the budget expenses. I am simply saying that it is certainly proper and right that the churches that go into such a campaign shall

take full responsibility for the campaign and feel that it is their own work and that they must give themselves fully to it, as fully as to any of the services of their own congregations and churches. Otherwise, the sweet Spirit of God will be grieved at the halfheartedness and insincerity of the cooperation and the proposed revival effort will be greatly hindered.

### Conclusion

Most of the above was taken from the book, *How to Have a Revival*.

If a few pastors and church leaders in any city or town want union revival campaigns we in THE SWORD OF THE LORD office will do our best to get some worker to help enlist pastors and churches in planning for such campaigns. Just now we are particularly concerned about great campaigns in North and South Carolina where, with the cooperation and splendid help of the National Laymen's Evangelistic Association and the principal pastors and church leaders, it is hoped we can organize fifty or sixty union campaigns to take place principally in the fall months of this year. We have set a goal of 25,000 conversions. Oh, may God give us power and grace and energy and faith to win them! Twenty-five of the best soul-winners in America have agreed to help in these union campaigns in the Carolinas. We are anxious to hear from any pastor or lay-leader in North or South Carolina who would like to help in initiating and promoting a union campaign in your city or town. For this purpose write  
Evangelist John R. Rice  
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